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# THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

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# THEOLOGICAL MONTHLY.

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## On Conscience.

From an article entitled "Psychology according to the Bible,"  
by Prof. J. Herzer, Springfield, Ill.

Conscience (*συνείδησις*) is derived from the Latin *conscientia* (*con*, together, and *scio*, to know). As the etymology indicates, it signifies "joint knowledge" with either a thing or a person. Conscience is attributed to the human soul in the New Testament 31 times: Rom. 2, 15; John 8, 9; Rom. 9, 1; 13, 5; 1 Cor. 8, 7; 10, 25. 27. 28. 29 (twice); 2 Cor. 1, 12; 4, 3; 5, 11; 1 Pet. 2, 19; Heb. 9, 9. 14; 1 Tim. 1, 5 (good). 19 (good); 1 Tim. 3, 9 (pure); Acts 24, 16 (void of offense); 2 Tim. 1, 3 (pure); 1 Pet. 3, 16 (good). 3, 21 (good); Heb. 13, 18 (good); 1 Cor. 8, 10. 12 (wounded, weak); 1 Tim. 4, 2 (seared); Titus 1, 15 (defiled); Heb. 10, 22 (evil); 10, 2; Acts 23, 1 (good).

Modern psychologies largely neglect and ignore the doctrine of conscience; even Christian psychology often pays little attention to it. But from the Bible, especially the New Testament, we learn that conscience is an innate aptitude of every human soul. According to Rom. 2, 15 it is a witness found in every man. St. Paul here says of the Gentiles that their conscience "bears witness." This is an important passage for us when we seek to establish what the Bible designates as conscience. We see here that the testimony of man's conscience must be distinguished from the "work of the Law written in his heart" or soul. Conscience, therefore, is not identical with the moral norm, the divine Law, or any other law. It bears witness to the divine Law and its demands, its authoritativeness and sternness. Conscience in man, then, must be defined as the natural aptitude and faculty of the human soul whereby the ethical relation between his disposition or conduct and an acknowledged moral norm is spontaneously suggested to man's consciousness. The primary function of the conscience is this, that it applies the Law in its statements concerning the moral quality of an act contemplated or committed. It places every act in its ethical category, according to the divine Law "Thou shalt" or "Thou shalt

not," so that man not only can know a certain act to be right or wrong, having in himself the norm whereby he may determine the ethical nature of his deeds, but actually does know this act to be either in conformity or at variance with that norm. This is the primary function of conscience, upon which all its other functions are based. When a man is about to do, or has done, that which is according to the Law, his conscience will raise its approving voice and say, This is good and right. And when he has done, or is about to do, what is contrary to the Law, his conscience will raise its voice of disapproval and say, This is evil, this is sin.

That conscience, in its primary function, is not the voice of God, but the voice of the human soul, is obvious because conscience often approves what is sinful or disapproves what is good. St. Paul declares that he had served God from his forefathers with pure conscience, and yet, with approving conscience, he did many things that were wrong, thinking that he did God service, 2 Tim. 1, 3; Acts 26, 9. 10. Many honest men, temperance fanatics, for instance, brand as sinful what is not forbidden by God. Since conscience often errs, it cannot be the voice of God or of His Law, for He cannot err or lie. It will be observed that the erring conscience performs its functions according to a false norm, false moral standards, false doctrines, false traditions, prejudices, or man-made laws, which are contrary to the will of God, but arrogate to themselves superior and often divine authority. It follows that the only cure for an erring conscience consists in displacing the wrong standards by such as are right. Until such cure has been wrought, the voice of conscience, though erring, must be respected. The cause of the erring conscience is simply the lack of proper knowledge. The Bible in such a case describes conscience as "weak." St. Paul writes: "There is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience, being weak, is defiled." 1 Cor. 8, 7. Thus also the apostle distinguishes between him who has the knowledge and him whose conscience is weak. 1 Cor. 8, 10. 12. Cf. also 1 Cor. 10, 29: "Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience?" 1 Cor. 10, 29; Rom. 13, 1—6. 20—23. This weakness is a consequence of sin, a deterioration of the human mind by the evil power which has darkened the understanding and puts the will under constraint where it should be free, or emancipates it where it should be ruled by the Law of God, and by this norm only. But the reader will have noticed that St. Paul consistently urges



Christians to treat the "weak" consciences of their brethren with loving consideration.

In distinction from the function of conscience as a witness we may ascribe to it several other functions, which are of a secondary nature. The first one of these is the obligatory function of conscience, according to which it insists that the Moral Law is binding for man. Here, too, conscience operates spontaneously and persistently, never leaving it an open question whether an act which it has put down as sinful should, or should not, be performed. This secondary function is also exercised by the erring conscience. The false norm having once established itself in the place of the true one, conscience will not only determine the ethical character of an act according to this norm, but will also assert the authoritativeness of the false norm, making its dictates binding upon the soul, imposing upon the subject the duty of doing that which is wrong and of abstaining from that which is right. And this is the fearful predicament of a man with an erring conscience, that under its influence he will sin, whatever he may do or forbear, according to the false statements of his erring conscience or in spite of them. For by obeying his conscience when it makes sin a duty, he certainly sins; and again, if he refuses to follow his conscience, he also sins, inasmuch as to act against the voice of conscience is reprehensible.

Another secondary function of conscience consists in the imputation of the guilt of one's transgressions. Of course, this phase of the activity of conscience is also based upon the exercise of its primary function. Conscience will not impute guilt where it knows of no sin committed. But having once stamped an act as sinful, it will proceed to assess the guilt of such sinful act upon the sinner in due consideration of his responsibility. And as there are degrees of responsibility and, correspondingly, degrees of guilt, the assessment of conscience, its rating of the sinner's guilt, may be higher or lower, according to the degree of his responsibility. For these reasons the pangs of conscience will be more severe when a deed has been committed with the full knowledge of its sinfulness or after unheeded warnings and in absence of extenuating circumstances. And here, again, it must be remarked that this function of conscience is performed whether conscience is erring or not. It is but natural that man, when thus accused by his conscience, will endeavor to exonerate himself, at least in a measure, by various pleas in extenuation of his guilt, such as ignorance and evil influences from without. His own better judgment, however, will

frequently declare such excuses invalid, and thus it is that, as St. Paul says, man's thoughts will accuse or excuse one another when his conscience has borne, or still is bearing, witness in his heart. Rom. 2, 15.

That the Law must be enforced, and that punishment must follow the transgression of the Law, is also recognized by man's conscience, and this leads to still another secondary function of conscience. The Law demands that the transgressor be punished, a demand which is also sustained by conscience, wherever in the exercise of its primary function it has placed its ethical estimate upon an act performed or about to be performed. This is, on the one hand, the warning or menacing voice of conscience, which threatens the sinner with the penalty consequent upon the commission of a sin. Hence it is that "the wicked flee when no man pursueth." Prov. 28, 1. Moses describes the troubled conscience in Deut. 28, 66. 67. This is owing to the nature of the Law, which asserts itself as the will of an omniscient and almighty God, and to the nature of conscience, which bears witness to the full extent of the Law. And inasmuch as the Law is a norm permanently inscribed in man's soul, it is applied by the human conscience also in imaginary cases or under the mere contemplation of a sinful act, and thus the menacing conscience is a warner, crying with upraised finger, "Beware, beware! The eye of the Lawgiver is upon thee! Woe to the transgressor!" Hence the sigh of relief when the warning has been heeded and the shudder at the thought of past peril averted by the fearful warner's timely call.

On the other hand, God has also promised grace and every blessing to all that keep His commandments, and to these promises, too, conscience bears witness. Ex. 20, 6; Deut. 5, 10; Luke 10, 28; 1 Tim. 4, 8. This spontaneous testimony is again the voice of conscience sustaining and applying the Law in its whole compass. Hence the feeling of gratification connected with the performance of every good deed, even in the absence of human witnesses or of rewards. It is under the approval of conscience that virtue is its own reward. But the deteriorating influence of sin upon the human conscience is here also apparent. For even in the exercise of its most impressive and majestic secondary functions, conscience is liable to err, and, as an erring conscience, to menace and to promise without justification.

Another lamentable result of sin must be mentioned, namely, that at times conscience is silent when it should speak. Conscience, under influence of sin, becomes callous or hardened. Its functions,



as we have seen, are performed spontaneously, without, and even in spite of, the promptings of the will. It is true that conscience urges its testimony even upon the unwilling mind and persists in its judgment even when it is being, or has been, overruled by the will. Yet it is equally true that under the influence of sin the spontaneous action of conscience is variously restricted and reduced. St. Paul speaks of the heathen of his time as "having the understanding darkened . . . through ignorance, . . . because of the blindness of their heart, . . . being past feeling." Eph. 4, 18. 19. This blindness of heart is also, and largely, blindness of conscience, a diseased, deteriorated state, or condition, of the sense of moral vision, whereby conscience often fails to perceive what it should. What in the English Bible is rendered "being past feeling" is in the original text ἀπηληγηκότες, a "most significant word," made up of a form of ἀλγέω, to feel pain, and ἀπό. By persistent contact with particular sins, conscience, in a measure, becomes insensible to pain, that is, callous. The continual intercourse with the dregs of society or with degenerate people, such as is incidental to the calling of police officers and missionaries, is apt to blunt the moral sense. As in an individual, so also in an entire community or nation, the callousness of conscience with regard to certain prevalent sins may become characteristic. There is smuggling and bootlegging; and such illicit trade is often carried on without fear of a higher power than that of the officers. Throughout the Roman world certain vices were not only prevalent, but looked upon as genteel and perfectly proper in polite society, and the most repulsive lewdness was, in the name of religion, shamelessly practised in the very sanctuaries of the gods. In our day certain abominations of the theatrical stage, usurious and aleatory transactions in business, crookedness in politics, and other sinful ways of modern life are so commonly witnessed that they are very generally, even by members of the churches, looked upon as ethically indifferent or even proper and conducive to the well-being of society and its members. Conscience has widely ceased to react against these violations of the Moral Law, and those who raise their voice against them are stared at in wonderment or rebuked as endeavoring to lay an arbitrary yoke upon the people's necks. Thus a deeply deplorable state of things has come to exist, which brings upon churches and nations a multitude of sins and their fearful consequences.

Akin to the callous conscience is the torpid, or sleeping, conscience of those who, under the influence of sin, have accustomed themselves to disregard the voice of conscience, not only concerning

certain prevalent or habitual sins, but in general, and in whom, as a consequence, conscience has, in a measure, retired from active service. When a man has adopted materialism as his religion and the maxim, "Let us eat and drink, for to-morrow we die," 1 Cor. 15, 32, as his creed, his conscience, under the influence of materialism, becomes loath to perform functions which, when viewed in the light of this philosophy, are void of sense and consequence. If any man had ever become a thorough and fully consistent materialist, conscience in that man would have become totally dormant. But this is impossible in a rational being, and hence even the most torpid conscience is apt to be roused into very energetic activity, as in days of adversity or in the throes of death. In many cases, however, the torpor of conscience continues to the end, and this accounts for the seemingly serene and peaceful death of men and women who have lived for this world only and die without hope of a life beyond. Such worldlings have, in this respect, degenerated far lower in the moral scale than the uncivilized heathen who dies with all the anguish of soul that a troubled conscience can engender. But since the worldling as such is unwilling to be disturbed in his carnal repose, he hails with a warm welcome the works of materialist literature which may afford a Law and a Gospel and a Psalter for the religion of the flesh and render his sin-ridden conscience unwilling to perform its duty. On the other hand, such men are careful to avoid every opportunity of being enlightened by the power of truth, since that might disturb the slumbers of their conscience. Thus when Paul "reasoned of righteousness, temperance, and judgment to come," Felix trembled and answered: "Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24, 25. This form of deteriorated conscience is evidently a grievous thing, which has led multitudes to eternal perdition.

With this state of conscience must not be confounded another condition under which, though the conscience is wide awake, the voice of the witness is unheard because other voices and noises subdue the voice of the witness in man's heart. The din and turmoil of dissipation, the mad clamor of passion, the loud clatter of ambitious or avaricious pursuits, may, while they last, drown the testimony of conscience. When the competing and, for a time, prevailing voices have subsided; when the storm of passion is over; when fair or foul means have failed or have succeeded in the acquisition of honor or wealth; when the carousals have ended and music and laughter have died away,—then the voice in man's



bosom will testify, and the sinner will hear it as Adam and Eve heard the voice of the Lord God walking in the Garden in the cool of the day. Gen. 3, 8. And the sinner fears this voice. Hence those who contemplate atrocious crimes often inflame their passions by resorting to intoxicating drink and by other means; they will seek round after round of pleasure or the excitement of wild speculation; hence also the frequency of suicides, either subsequent to the commission of crimes or after days and nights of profligacy and protracted dissipation. Thus Judas, in spite of his Master's warnings, failed to hear the voice of his conscience while his soul was filled with greed and the wild excitement of what he probably considered an adventure. But when the foul deed had been accomplished and he saw what it signified, and when he had in vain endeavored to rid himself of "the price of blood" in a way that he hoped would ease or silence his clamoring conscience, he went and hanged himself. Matt. 27, 3—5.

All these deteriorations of conscience, though in various ways, result in its failure to achieve its proper purposes and are not only due to sin, but also lead to sin, either *in defectu* or *in excessu*. Yet conscience, even in its deteriorated state, is essentially conscience and must be so respected. There is, however, a difference between the consideration every man owes to his own conscience and that which one man owes to the conscience of another. The dictates of conscience, being ethical in their nature, promptings to do right in a particular instance, must in each instance be obeyed by him whose conscience so dictates. Again, every man is bound to respect every other man's conscience, but only as far as his own conscience will permit, and no man is bound or free to violate his own conscience in order to satisfy that of another. Paul was ready and willing to yield his liberty, but not his conscience, to a weak brother whose conscience, though without sufficient cause, objected to certain articles of food. Rom. 14, 15. 20—23; 1 Cor. 8, 7. 8. 12. 13. "Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience?" 1 Cor. 10, 29. For the right of being, under the blessing of God, what God made us also includes the right of religious liberty and freedom of conscience. God made man a religious being, endowed with a knowledge of right and wrong and conscious of his responsibility to God and of his duty to love and fear God and to trust in Him and worship Him. Religion is a relation between God and man. Hence in matters of religion and conscience no man is free to dictate to his fellow-man. Viewed in this light, religious oppression

and persecution and constraint in matters of conscience are infringements of the personal right vouchsafed to every man by his Maker. Even the exercise of a false religion and the vagaries of a misguided conscience are not subject to correction by human authority, and no man is morally free to force his own religious convictions or moral norms on any other man. Interference on the part of the state in matters of religion against the will of the subject is tyranny, an infringement of moral rights, which, though it may be suffered to a certain extent, can never be morally justified. The decree of Darius under which Daniel was prohibited from praying to his God was tyrannical, not only in its execution, but in principle. Again, religious liberty and freedom of conscience cannot be claimed at the hand of, or granted by, the state absolutely and without any restriction. The rights of one citizen must cease where those of another begin. *Sic utere tuo, ut non laedas alienum*, is a fundamental principle of civil jusice. And when the lawful interests of the few collide with the lawful interests of the many, the former must yield, and the latter must prevail. According to these principles, questions of religious liberty and freedom of conscience, like all other civil rights, must be equitably adjusted.

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### Evidences from Greek (or Greco-Roman) Tombs.

I find that in my *Testimonium Animae*, 1908, largely intended for theological readers, there are but two pages specifically devoted to utterances on tombs (pp. 308. 309). Now, it so happened that recently, in connection with an inscription copied by me at Florence October 7, 1924, after my return, I sought a wider and more searching vision of this whole theme, viz., Death, as presented by inscriptions on tombs or sarcophagi. As I worked through the noted volume of Georg Kaibel's *Epigrammata Graeca ex Lapidibus Conlecta* (Berlin, 1878) much new light seemed to be thrown upon many obscure or slightly known things. Some of these are connected with the beginnings of Christianity, and with the general environment of the same, in its nascent or earlier period. For instance, *the Greeks in Rome* and in the earlier Christian Church there and elsewhere in Italy. Take the names appended by Paul of Tarsus to his letter to the Christians in Rome; most of them are Greek. Professor Deissmann, in his *Licht vom Osten*, rushed to the (rash) inference that somehow this last chapter had, like a towed boat, become loosened from an epistle,



say to the Ephesians, because the names were mainly Greek. They are. But when one studies, sifts, and correlates the ample material furnished by the more than one thousand inscriptions in Kaibel's volume, one begins to pause and to gain a closer vision. Rome, particularly after Actium, 31 B. C., and the incorporation of Egypt with the Roman Empire, 30 B. C. (after August of that year), — Rome, I say, became the capital of the Mediterranean world in a manner and in a degree which she had *not* been during the republican era. Even at Puteoli, the greatest commercial port on the west coast of Italy, Paul found a Christian community when he landed there in February 61 A. D. (Acts 28, 14), followers of the "sect of the Nazarenes," who entertained the great apostle for one week, perhaps to hear him *once* during that period of time.

Let us survey once more the names of members of the first Christian church at Rome. Rom. 16. Prisca (Priscilla) and Aquila, tent-makers like Paul (and his father), notwithstanding their Latin names, really were Jews, natives of Pontus. Additional Latin names are Junia (probably wife of Andronikos), Ampliatus, Urbanus, Rufus, Julia (probably wife of Philologos); but Greek names occur much more frequently: Epainetos (Paul's first convert in the province of Asia; perhaps an Ephesian); Andronikos, himself a traveling preacher of the Gospel, an earlier convert than the great Tarsian himself; Stachys; Apelles, a tested Christian ("those from the family," I take it, "of Aristobulos"); Herodion, a kinsman; those from the house of Narkissos, who had turned Christians (slaves? children?); Persis, Tryphaina and Tryphosa, probably Greek girls (Persis, it seems, was a deaconess); Asynkritos; Phlegon; Hermes, perhaps an abbreviation of a longer name, but not necessarily.

In Kaibel, p. 638, there is a Hermes buried at Puteoli, an Athenian by birth, Hermas (maybe an abbreviation of Hermagoras), Patrobas (name also found in Kaibel, p. 669), Philologos, Nereus, Olympā. The only distinctly Jewish name is Maria, Rom. 16, 6, probably a deaconess.

Rome had seven or eight synagogues at this time. The necessity of trade and civil life postulated, even for Jews, a Gentile name. The Law and the Prophets and Psalms were read or taught, mainly in Greek, the Greek of the Septuagint. Greek, even in Rome and elsewhere in Italy, especially in the southern part of the country, maintained a cultural and probably a commercial predominance. Freedmen who brought Greek along, when assuming the *nomen gentile* of their *patronus*, still were Greeks in that Hellenistic

period, when Greek dominated the Mediterranean. In Florence I made some studies in Gori's noted collection; I noticed over and over again the combination of both a *Greek and Latin* name borne by one person; *e. g.*, Claudia Irene, Lyde Marcella, Junia Calliope, Publicius Chryseros. Alcibiades buries his wife Minna; Claudius, his wife Caecinia Irene; Acilius Epaphroditus affectionately commemorates his wife Flavia Tyche; Domitia Phyllis was the wife of a procurator of Caesar Germanicus; Ulpius Calos was an imperial freedman; Juria Klete buried her husband Valerino Eutychos. The name Onesimos ("useful man"), so familiar to us from St. Paul's letter to Philemon, I noted some 4 times; T. Julius Hermes, 68; Acilia Sotira (Σώτειρα), 72; C. Julius Sôtēr, 93 times. The last greeting, *Χαῖτε!* "Farewell!" occurs often. "Dear Zosima, farewell!" (96 times). Very often the lettering is Greek, and the nativity of the deceased, who died in Rome or elsewhere in Italy, is indicated. The D. M. (DI MANES), literally, the Good (or kindly) Deities, or Powers, are the *deceased themselves*, who, it was believed, could either aid or injure the living.

Here is an inscription to the Egyptian goddess Isis: "To the good Isis, who heeds prayers (ἐπιηκόω), Teleukos, the son of Sokrates, [made] a vow during the priesthood of Diokles, son of Diokles. (Gori, p. 81, No. 1.) "To the DI MANES of T. Flavius Thallos." He lived five years, three months, two days, eight hours. (No. 11, Gori.) Sometimes we notice a round depression in the tablet, with one or more apertures. Gori, No. 22, makes this annotation: "The *krateres* which may be seen in the center of ancient sepulchral stones, with one, three, five, or seven small apertures, were devoted, on the anniversaries of the dead, or on such days as they [the survivors] wished, for sprinkling the ashes with parental sacrifices or libations, or for catching the tears."

Sometimes the letters Θ. Κ. (Θεοῖς Καταχθονίοις) appear on one and the same sepulchral inscription with D. M., bilingual; very often both languages even in the full text.

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I will now turn to some Christian inscriptions and call the attention of the readers of the THEOLOGICAL MONTHLY to some outstanding matters.

The greatest and most scholarly collections are those made by De Rossi *Roma Sotterranea*, etc. Most of these deal with the material furnished by the catacombs. The D. M. disappear, and *Requiescit IN PACE* takes its place. I was impressed particularly



by one thing; I mean the very great number of *Greek names*, or names originally Greek, of Christians in Rome. I now refer to De Rossi, Vol. 2, p. 133. In Latin lettering: Agape, Agele, Antigonus, Artemius, Asclepiodotus, Attalis, Attica, Agatemeris, Auxesis, Basileus, Basilissa, Calvetychae (the ae = η), Chione, Chresime, Chresimus, Cosmion (Κόσμιον), Crēste, Cyriace (distinctly of Christian coinage), Cyriacus, Discolis, [H]Elladius, [H]Ellas, Epi-gonus, Eucarp[us], Eugenius, Filorome, Heliodora, Heraclius, Herclania [Herculanea], Hirene [Peace], Hypomone [Patience], Irene [Peace], Kyracus [= Dominicus], Laodicia, Macaria, Phoebe [cf. Rom. 16, 1], Athenodora, Quiriacus [= Cyriacus], Stephanus, Thalassus, Triade [perhaps in honor of the Holy Trinity]. I noticed also some 90 names (of catacomb derivation): *Roman names in Greek lettering*, some of which I here present in their original Latin form: Antoninus, Aurelia, Valeria, Verecundus, Veronica, Grata, Gratus, Exsuperantis, Thuscus, Ianuarius, Inaros, Candidianus, Crescentina, Marcellus, etc.

Callistus became bishop of Rome in 218 A. D. But before this he had been appointed supervisor of the κοιμητήριον (on the Via Appia, which I visited on May 10, 1924), after 202 A. D., by Bishop Zephyrinus, the fourteenth bishop according to Eusebius (*H. E.*, II, 25, 6; V, 28, 7). (The great apostle was buried on the Via Ostiensis, in the Coemeterium Lucinae, not far from the spot where the noble basilica San Paolo Fuori le Mura ("outside the [Aurelian] walls"; it commemorates him and his martyrdom) has been erected. According to the ancient antiquarian names above, there were in Rome the following *coemeteria*, named probably from those who established them; perhaps, in some cases, from martyrs first there laid to rest. I give the antiquarian's list as printed by him on p. CXVII: Coemeterium Lucinae, Priscillae, Hermetis, Callisti, Saturnini, Praetextati, Domitillae, Hippolyti, Petri et Marcellini, Cyriaci, Sanctae Agnetis, Tertullini. He also calls attention to an important landmark. Before 312 A. D. (Constantine's conquest of Italy and the battle of the Mulvian Bridge) it was virtually impossible for Christians to use the symbol A ✠ Ω publicly, in the sun. Hermes, *e. g.*, was a martyr under Emperor Aurelianus, 270—275 A. D. The phrase *in saeculo* (in this world) recurs on Christian tombs. Even as late as 238 and 298 Christian tomb inscriptions in *Greek* occur in these *coemeteria*. And as for St. Paul, De Rossi says (vol. I, p. 7, col. 2): "In Lucinae quippe coemeterio Paulus Apostolus conditus est." The Christians uniformly used the words *Depositus, -a, est*, not *sepultus, -a*.

But let us return to some important points furnished by pagan or prechristian tombs, in Kaibel's collection. Of the polyglot and cosmopolitan character of Rome, I will say nothing further; rhetors, *grammatici*, physicians, architects, merchants, accountants, came there from everywhere; also musicians, poets, athletes, and Greek hetaerae, much extolled by Roman poets. But, after all, it may be better to specify.

We note, *e. g.*, as original habitation or birthplace: Laodicea (Kaibel, 673), Sidē in Pamphylia (Kaibel, addenda, 772), Mitylene (add., 828), Sicily (563), Smyrna (584), Ephesus (593), Nicomedia, in Bithynia. There is one who taught mathematics in Rome (597); another one was a comedy actor from Paphos, in Cyprus (605); Menophilos came from Asia (the province) to Rome (614); a philosopher came from Limyra, in Lycia, to Italy (615); an artificer in gold came from Corinth (619); a sculptor from Aphrodisias came to Rome (620); a native of Sardinia was an accountant at Tarsus, died in Italy (622); one came from the isle of Lepara (640); a native of Phrygian Magnesia was buried near Rome (641); a girl, Pompeia, born at Tarsus, was married to Rusticus (644); one is from Smyrna (657); Modesta is buried at Puteoli (the inscription is bilingual, 677); a eunuch came from Thessalonica (683), another one from Iinope (702), Proklos from Syria (703); a trader from Syria died at Lyons (714); one who came from Apameia was buried at Rome (719).

I have noted, during my study of Kaibel's collection, a certain note of hope, I will not say of immortality, but of some spiritual future, some brighter lot. Kallisto of Lemnos, who died at eighteen (151):—

I inhabit the pure and most fair abode of the pious. (V. 5.)

Earth raised to light, Sibyrtios; earth doth conceal

The body: your breath the ether took again, which gave it. (156.)

Whose body lies in earth, but soul in Olympus. (159.)

My noble name, O stranger, is Kydila; I dwell in

The splendid mansion of Persephone, in the realm of the pious. (189.)

Many came to immortals with Olympian rest;

But the great God is the Father of all these,

Who ordered the universe, bidding the moon

To obey the night and Titan [the sun], the Graces of Day.

Him obeying, I leave my form in the earth, from which I was born;

But an immortal soul got I by lot;

In earth the body, its kin; but celestial

Came the soul to an imperishable home. (261.)

For all the souls that lived reverentially and well,

These, say thou, do not die, but call them immortal. (268, l. 7.)



"My tabernacle (*σκήνος*, body) my parents, since honor belongs to the dead, honoring it, wept for about the unfeeling tomb; but my soul passed into righteousness" (*ἐς τὸ δίκαιον ἔβη*). (502, near Thebes.)

Thou didst not die, O Prote, but passedst to a better land  
And dwellest in the islands of the blessed, in much good cheer,  
Where, romping in Elysian plains, thou dost rejoice  
In soft blossoms, far from every evil.  
No storm annoys thee, no heat, nor illness does distress,  
No thirst nor hunger holds thee; nor is there longing  
Still for thee after life of men, for thou livest unblamably  
In the pure rays of Olympus, truly near to it. (649.)

The inscrutable decree of Fate, or of the Fates, and the thread woven by them, is the ever-recurrent phrase or turn: *Μοῖρα* and *μῦθος*.

For thus the Moirae set the woven thread. (119, 5.)

For the Fates' uneven thread wove this for me. (127, 7.)

The envious thread of Fate wove this for me. (144, 5.)

Ye fatal weavers, alas! setting for hapless children of men a yoke  
From which there's no escape!

(145, 1; cf. 274, 278, 282, 292, 339, 351, 462, 470, 478, 520, 6; 546, c; 689, etc.)

Some of these voices still touch the reader: 153, 13: "I got the fair distinction, if true is the speech of men, that they die in childhood whom the gods do love."

I need not say that in the elegiac verse of these tomb inscriptions Homeric phrase is freely and incessantly woven in, as a metrical convenience and also as replete with the dignity of the Panhellenic epic.

Mount Vernon, N. Y., December 4, 1925.

E. G. SIHLER.

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## THE THEOLOGICAL OBSERVER.

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**The Youth of the Church.** — In the last of a series of articles on "The Youth of the Church," Lewis Gaston Leary suggests that the best way of keeping young people with the Church is to keep them occupied with doing something for the Church. Yet the emphasis must not be misplaced, and the value of the deed must be stressed rather than the effect on the doer. The writer says: "The ultimate solution of the problems of young people—and of all other people—is, of course, to be found through expressional activities which direct otherwise unused or misused energies into

wholesome channels. The young people themselves complain that they are not permitted to do enough for the Church. Yet the most complete program of young people's activities may prove ineffective because of a misplaced emphasis. If the effect on the doer is stressed above the value of the deed, with the thought that something must be found for young people to do in order to hold them to the Church while they are still in the process of becoming men and women, their activities are apt to deteriorate into a kind of religious gymnastics. . . . The boys and girls become tired of being tied to the Church by exercises which are preparatory to the really worth-while duties of the years to come, and the Church itself suffers in efficiency through its failure to appreciate what a vast, unused reservoir of power for the kingdom of God there is in its young people *just as they are now.*" The writer then relates from his own experience how he himself engaged the services of his young people for profitable assistance and concludes: "The tasks they perform are more than religious setting-up exercises. They are *services for the Church*, which are rendered, and well rendered, by members of the congregation who happen to be younger than some other members of the congregation." Worth-while service for the Church is rendered by our Walther League; and that the majority of our young people are eager to render to Christ and the Church very valuable service is the common experience of those who have observed their work. It is a wise pastor who enlists the services of his young people. MUELLER.

**Theological Position of Princeton Seminary.**—Our readers probably are aware that Princeton Theological Seminary (Presbyterian) is at present under fire on account of its opposition to Higher Criticism and Modernism. The following item from the *Presbyterian* dwells on the Calvinism taught in Princeton:—

"The following brief statement by Dr. Caspar Wistar Hodge, Professor of Systematic Theology, was made to the General Assembly's Committee and released for publication by permission of Dr. Thompson. It is acceptable, we understand, to all the members of the Princeton faculty:—

"It has sometimes been mistakenly supposed that there is a "Princeton theology." Drs. Archibald Alexander and Charles Hodge always repudiated this idea. Princeton Seminary has always taught and upheld, and still does, the theology of the Westminster Confession; the majesty and sovereignty of Almighty God, the total inability of fallen man to save himself, and that the whole of salvation is to be ascribed to the power and grace of God. This is simply the pure and consistent form of evangelicalism, which says with Paul: "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

"This generic Calvinism has been taught in Princeton Seminary under the specific form of the Covenant Theology, so richly developed in the Westminster Confession and grounded in the Scriptural statement: "I will be your God, and ye shall be My people."



"The newer modifications of Calvinism have passed away, and this pure and consistent form of Christian supernaturalism and evangelicalism alone stands as an impregnable barrier against the flood of naturalism, which threatens to overwhelm all the churches of Christendom. "*Soli Deo gloria!*" may well be called the motto of Princeton Seminary, as it is of all true theology and religion.'"

While we dissent from the specifically Calvinistic tenets of Princeton, we hope that its testimony in behalf of revealed truth will not be in vain.

**The Peasants' War of 1626.**—The *News Bulletin* of the National Lutheran Council contained the following interesting item: "The year just closed was, says *Bilderbote*, the three-hundredth anniversary of a period of distress, when the fate of the Lutheran Church in Austria was at stake. There is a hill in Pinstorf, near Gmunden, under which are buried 6,000 peasants, who gave their lives for the Lutheran faith during the Upper Austrian Peasants' War in 1626. With this struggle the illustrious names of Stephan Fadinger and Christoph Zeller are connected. For a long time," says that publication, "history was inclined to present the war in such a manner as to show that the Austrian peasants who took up arms were wild rebels. However, it has been proved long since that the war was a struggle for liberty of conscience and conviction. It is unquestionably true that it was a time of great suffering for the peasants. The farmer population of upper Austria, largely Evangelical Lutherans, lived under unbearable conditions. Deeply indebted, they were forced to pay excessive taxes and in some places were made serfs. They had originally embraced the Lutheran faith almost *en masse*, being repelled by the immoral lives of their Catholic clergymen. Two crop failures and a severe winter increased the bitter need. When, upon imperial order, the counter-reformation began and Lutheran pastors were expelled, Italian-speaking Catholic priests having been substituted for them, the first uprising of the peasants occurred in January, 1625, at Natternbach, upon the occasion of the installation of such priests. Three months later a similar revolt occurred at Frankenburg, under like conditions, the result of which was a trial before the criminal court in that city, when the governor forced forty-eight peasants to throw dice for their lives. Seventeen who lost the gamble were speared and hanged in a public place. New oppressions followed, and the horrible religious war of 1626 broke loose."

**Dr. David James Burrell, Deceased.**—The papers reported that on December 5, 1926, Dr. Burrell, pastor of the Marble Collegiate Reformed Church, Fifth Avenue and 29th St., New York, passed out of this life at the age of eighty-three. For many years he was professor in Princeton Theological Seminary. As for his preaching, we are told that he for almost a generation was regarded as the greatest orator in a Manhattan pulpit. A writer in the *Presbyterian* says of his preaching: "He never looked at a note. He had no lectern. He would step quietly out to the edge of his pulpit and deliver his mes-

sage — always evangelical and always, with all his scholarship, so simple that the man of the street and the child in the pew could understand. His sermons all centered about Christ and Him crucified." The same writer says of him: "Dr. Burrell was a Fundamentalist, and although, because of his age, he had not participated generally in the controversies of the last few years, he never deviated by a hair's breadth in showing his colors. He had been for many years an associate editor of the *Presbyterian* and until recent years was a regular contributor to its columns. He was the author of forty religious books." We ourselves remember with gratitude some articles which Dr. Burrell wrote in defense of verbal inspiration.

**Emigrating Again.** — We cull a vivid sketch from one of our exchanges: —

"Only their bishop had an overcoat; yet without shivering, in water-front breezes of December, 214 curious-looking people stood three hours one day last week on a Manhattan pier. Then they sailed on the S. S. *Western World* for Paraguay. They were Mennonites, religious farmer-folk, from Canada. There were eighty-one men, a sturdy lot, many prematurely old, all wearing flowing beards, shovel hats, ecclesiastic long coats. Ninety-five women, plump, strong, wore long, full skirts and bright-colored shawls. There were thirty-eight children. All spoke German among themselves. Founded at Zurich, 1523, the Mennonite faith soon afterward received its name from its ablest early exponent, Menno Simons. This young one-time Catholic priest chanced upon some tracts of Martin Luther and experienced regeneration. But he devised tenets more like those of the Quakers than Luther's. Mennonites discard priesthood, own no authority outside the Bible and 'enlightened conscience,' stress the sanctity of human life (hence will not fight in any war) and 'a man's word' (hence never swear). Their bland and persistent indifference to civil authority has given them, for four hundred years, a checkered career. But they have always been good farmers, and many governments have made them, at least for a time, special concessions. Holland has always treated them well; there are 60,000 there. The German Mennonites fared less happily; many emigrated in 1786 to Russia, by invitation of Catherine II, who granted military exemption. This grant having been rescinded in 1870, large numbers of the faithful came to the United States (where a Germantown, Pa., colony existed as early as 1683) and spread to Nebraska and the Southwestern States; others went to Manitoba. The United States Mennonites, 91,000 in number, have become prosperous and content; the Canadians have lately had trials. Though the government throughout the late war stood by its promise of non-conscription, loyal Canadians, irritated, demanded state supervision of Mennonite schools, which, granted, led last week's band to leave. They are to report on Paraguay, where they will settle; if all goes well, other Canadian faithful will follow."

**Modernism at Union Seminary.** — In what subtle manner Union Seminary is promoting distrust of the Bible is apparent from the following questionnaire, which was submitted to young people by one



of the departments of the seminary. The *Presbyterian*, which prints the questions, says that the respective circular contained more questions of like tenor: Question 1, p. 2: "Do you think of God as rather vague, like a spirit or ghost?" Answer: "Yes" or "No." Qu. 2, p. 3: "Do you think of God as truth?" Answer: "Yes" or "No." Qu. 15, p. 3: "Do you think of God as changing, growing, as people grow, more enlightened and more loving?" Answer: "Yes" or "No." Qu. 20, p. 3: "Do you think of God mainly as a myth in which people used to believe, but which is pretty well outgrown to-day?" Answer: "Yes" or "No." Qu. 3, p. 4: "Is it certain that on the night when Jesus was born angels sang to shepherds and a new star shone?" Answer: "Yes" or "No." Qu. 7, p. 4: "Was Jesus crucified because He expressed opinions on religious and social questions which were regarded by the authorities as radical and dangerous?" Answer: "Yes" or "No." Qu. 1, p. 4: "Did Jesus feed five thousand people?" Answer: "Yes" or "No." Qu. 10, p. 5: "Did Jesus refuse to condemn a prostitute?" Answer: "Yes" or "No." Qu. 2, p. 5: "Did Jesus ever break the law of the Sabbath?" Answer: "Yes" or "No." Qu. 15, p. 5: "Did Jesus ever call respected leaders, snakes, and literally damn them to hell?" It is needless to dwell on the pernicious ingenuity displayed here.

**The Christmas Atmosphere in Song.** — Christmas being over, it is perhaps too late, at least for this season, to sound a warning against such songs and music as lack those qualifications that we justly seek in Christmas-carols and -anthems. In an article on this subject, printed in the *Lutheran Church Herald*, Dr. F. Melius Christiansen, famous composer and choir director, has this to say on "The True Christmas Atmosphere in Song": "There is a car-load of Christmas music written for choir and organ, and especially Christmas cantatas; but if you would examine this carload carefully and select out of it the real Christmas music, you would find room for it on a chair. The least we should require of a Christmas song is that it have not only a poetic text, but that the music itself, without the words, have the Christmas atmosphere in it. This particular atmosphere is not created by commonplace or passionate melodies. The childish simplicity of the folk-song, the innocent joy of children, and the purged and purified human feeling must be in it." This warning deserves being heeded. The festival of Christ's nativity is too sacred, the message too solemn, to be desecrated by trashy songs and music that quite frequently are a downright insult to ears and hearts accustomed to the sacred melodies which form so important a treasure of the Lutheran Church. Only the best music is good enough for the sweetest of the church festivals. MUELLER.

**The Bible as Literature.** — One of the reasons why the advocates of the movement to have the Bible read in the public schools urge the adoption of their proposal is because it contains some of the choicest gems of literature, with which everybody ought to be acquainted. The *Sunday-school Times* very pertinently remarks on this as follows: "Merely as literature the Bible surpasses all other books. Why

should it not be so? Is it not reasonable to suppose that the Creator of language can use it better than His creatures can? But to spend time on the study of the Bible as literature—a popular pursuit among some—is like a hospital full of sick people studying the beautiful language in which their physicians' directions for their recovery might be written. Sick people ought to be primarily interested in prescriptions, not as literature, but as the way of getting well. That is the only reason why God has given us the Bible. Back in Ezekiel's time it was popular to eulogize God's Word as faultless literature and then to do nothing about it. God said to the prophet concerning sinning Israel, to whom he [the prophet] had been sent to show the way of escape from God's punishment: 'Lo, thou art unto them as a very lovely voice of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.' Ezek. 33, 32. Many are saying that of the Bible to-day: it contains very lovely songs, its words are like matchless music, it is a delight to read them, *'but they do them not.'* Only as we humbly receive the Word of God, not as literature, but as life, can we see its beauties and wonders; for the Holy Spirit reveals them to one who says: 'I have esteemed the words of His mouth more than my necessary food.' The real reason why the Bible should be read by all men is clearly stated in John 20, 31, where we are told: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." This paramount purpose of the Bible is, alas! too often forgotten even by such as claim to be friends of the Word of God. MUELLER.

**General Wallace and "Ben Hur."**—"The actual *furore* in many cities over the present production of *Ben Hur* on the screen," writes the *Presbyterian* (December 2, 1926), "recalls a remarkable conversion and intellectual transition. General Lew Wallace had decided that he would devote his rare literary gifts to the presentation of an argument that would silence the voice of orthodoxy and place in beautiful literary form the 'noble son of the carpenter.' With this ambition before him, he felt himself under obligation to inquire at every judgment-seat where any definite estimate of Jesus could be secured, and among other authorities he felt it wise to read what the New Testament has to say upon the origin and rank of this very interesting person. With this honest hope in his brain he set forth on what proved a spiritual pilgrimage as definite and distant as the journey of the Wise Men seeking the new-born King. He found, as they did, many disappointments. They were looking for regal robes; he was expecting only the carpenter's coat. Those four gospels grew more and more disturbing, for they proved to be a startling composite in which the divine lineaments were as visible as the human likeness. Finally the crisis came, and General Lew Wallace found it necessary either to reject them all as myth or welcome them all as history. The history soon stood before the record of Him as 'God manifest in the flesh,' and thus the masterpiece known as *Ben Hur* came to be."

MUELLER.



**Sin.** — The *Watchman-Examiner* (December 9, 1926) justly condemns Professor James's definition of sin as the "sense that there is something wrong about us as we naturally stand," and of faith as "a sense that we are saved from wrongness by making proper connections with the higher powers." It says: "This is all right for a philosopher's definition, so far as it goes, but it does not go far enough. It is just philosophic enough to be miserably hazy and hauntingly vague. Certainly there is in man a feeling that 'something within himself is amiss.' But that something amiss is sin. Why not say so? Perhaps our greatest sin is our indifference to sin. We are conscious of it, but we superficialize or sentimentalize our feelings in the matter. We do not resolutely face the great questions of sin and its fierceness, of guilt and its consequences, of grace and its riches of saving strength in Jesus Christ. We minimize, moderate, cheapen, excuse, evade — anything to avoid the stern and terrible judgment of conscience. Society sets the thought of sin aside sneeringly and follows the easy path of dalliance, to its gaities, debaucheries, and intrigues. Business ignores the polluting vileness of sin; so we hear of crookedness, fraud and profiteering. Politics laughs at sin; so greed and corruption fill the pockets of demagogues and tricksters. Journalism records the sins of the community, but often with a levity that is scandalous; a tragic murder trial is its great chance to serve up all sorts of crude sensationalism, spread in poisonous putridity over pages of print. A vast and growing evil is this whole shallow and cowardly attitude toward sin. We can escape the penalty of sin only by believing on Christ. We who have looked to Him must point others to Him. The old-time picture of the Israelites and the fiery serpent still holds within itself the treasure of eternal truth. The way of salvation is through Christ alone; by His Cross sin is pardoned and redemption won." It is not often that we find sin denounced as it is done here even in the religious press; nor do we often find the way to salvation pointed out so clearly as it is done in these lines. The Law and the Gospel, though in themselves antipodes, go together; only where the one is preached in all its severity, can the other be proclaimed in its ineffable sweetness. There is so little true Gospel-preaching to-day because there is so little true Law-preaching.

MUELLER.

**A Timely Admonition.** — A writer in the *Presbyterian* voices sentiments which our Lutheran clergy, too, should ponder: "How much of a minister's time and strength should be given to community interests? That is rather a touchy question, but people are asking it nevertheless. How much of a minister's time belongs to the church and how much to other interests? A church-member recently said: 'I guess our pastor has no time to visit the sick or aged or to pay much attention to our children, for he is so busy making speeches at clubs, attending luncheons, responding to this call and that of the outside world, and helping to direct community affairs.' The daily papers, the church bulletins, force the conclusion that many preachers have made large reservations on their time and strength that properly are not included in their bill of sale to their churches, their call to

the ministry of the Word, the care of souls. In time — and it usually does not take very long — that sort of thing begins to show itself in the parish — in congregations growing less, in the feeling among the people that the pastor is not much interested in them personally, and that he does not know their problems and their difficulties. Does not a minister's whole time belong to his church, just as is true in business and other professional life?"

**The Reed-Curtis Bill Condemned.** — The following arraignment of the Reed-Curtis Bill on the part of the *Lutheran Church Herald* will be read with interest: —

"The public schools bulwark America's institutions. In Congress, however, session after session, the Reed-Curtis and other bills to accelerate their progress by creating a Department of Education are blocked. Even Persia has a Minister of Public Instruction. This blocking is by a group whose dual citizenship is as dangerous as was that to the German throne in the war. The Reed-Curtis Bill's fate depends upon public opinion. If its passage can be delayed for a few more years, the final decision may be controlled, not by Americans, but by Italy's ruling political party. Our Rome advices declare they boast that, through amendments, the Johnson Immigration Restriction Act will, by 1930, be shot full of holes. Then Italy's tremendous excess of births over deaths will deluge us again. Thus a mass of new voters, knowing little about free speech, free press, the public school system, and bound, under dual citizenship, to an overseas throne, will be voted in hordes by their overlords. These will add decisive strength to that group which has fought every bill, from the Sumner measure of Civil War days through the Smith-Towner Act to the present Reed-Curtis Bill. Such legislation will then be forever impossible."

"The nasty spirit shown in the above excerpt from a propaganda sheet signed *The Public School Defenders* is all too patent. With far greater relevancy might they sign themselves 'The Public School Destroyers.' For the purpose of the Reed-Curtis Bill is none other than to take the control of the common school out of the hands of the State and invest a Federal officer with it, a Secretary of Education, so-called, who is to be a member of the President's Cabinet. To be sure, he is to be surrounded by a committee of one hundred, one half of whom he will select himself. In order that a State may receive dollar for dollar from the Federal treasury, it must agree to the school policies and theories compellingly foisted upon it by the Secretary in Washington. Home rule has always been the American principle in local school control; the Reed-Curtis Bill, if enacted into law, would take the common schools out of the control of the local school boards and make them puppets of an all-powerful Secretary in Washington. That is the main evidence for its un-American and anti-American character.

"May we also add for the enlightenment of the propagandists referred to above that the Roman Catholic Church is not the only opponent of the idea embodied in the Reed-Curtis Bill? They may not be aware of it, but there is a large and honorable body of true



American citizens, known as the Lutheran Church in America, which is equally opposed to the enactment of the un-American measure. They hold to the American and traditional principle of state control of the common schools and resent any attempted infringement upon that right. They fully realize the nefarious purposes of its protagonists."

**Immutable Social Laws.** — The danger in trying to improve mankind by immutable social laws is well pointed out by *America* (December 18, 1926) which writes: "That child-labor legislation carried to an extreme is ruining our young people and bringing up 'a generation of loafers' was the opinion expressed by Judge Edgar S. Mosher, at a conference in New York of the judges of the county children's courts. Boys are running wild on the streets, looking for something to do in their idle hours, and the girls are about as dissipated. Perhaps many will agree with Judge Mosher, although the conference as a whole dissented. But the incident contains a lesson of wide application. When the judges of but one State, all deeply interested in the welfare of the child, cannot agree as to the age at which boys and girls can be safely permitted to engage in some gainful occupation, is it humanly possible to fix a definite age for a vast country, enforcing an iron rigidity on communities differing as widely as New Hampshire and New Mexico, or Minnesota and Florida? Yet that precise thing the child-labor amendment proposed to do.

"Worse, it proposed to fix this standard once for all. Even should an overwhelming majority of the people of the United States and of the States desire to modify the standard, their will could be defeated by a minority consisting of the thirteen smallest States in the Union. Such facts as these should open our eyes to the folly of embedding in the Constitution legislation as fixed and immutable as the fabled statutes of the Medes and Persians. They also indicate that legislation is out of place in the Constitution of the United States. That instrument enumerates the broad, general principles which lie at the foundation of government. These principles are fixed, and those which are a statement of the Natural Law are immutably fixed. Upon them certain regulations, which, in substance, are an application of a principle or principles to actual conditions, may be based. As these conditions change, the application may also change, the principles remaining fixed.

"It is now proposed to regulate marriage and its dissolution by an amendment to the Constitution. The peril involved in creating an immutable Federal control is evident. We do not question the good will of any who propose the amendment, but we are sure that they could accomplish their legitimate purposes more effectively by working with the Legislatures of the several States. This plan also avoids any further extension of Federal power. With Federal control of babies, of all children under eighteen years of age, of mothers, marriages, and schools; with the Federal Government instructing us in a fatherly manner how to escape the fangs of the demon rum and, in time, the fumes of that bandersnatch, the cigaret — there would not be much liberty in these States and less good government."

MUELLER.

**Dr. Eliot's Educational Methods.**—Some time ago the THEOLOGICAL MONTHLY dwelt on the religious views of the late Dr. Eliot. Our readers will not find it uninteresting if we submit to them what *America* (Roman Catholic) has to say on the innovations which Dr. Eliot introduced in the world of education. In speaking of the electivism sponsored by the great college president, it says in part: "No doubt it was a hard and fast system against which he had rebelled. Education is, first of all, a vital process; when it sets in rigid forms, it is dead. And it was tending to become a formal thing before Dr. Eliot began to turn Harvard upside down. There is not only place, but need, for a wise electivism in the college and, of course, in the university. . . . If Dr. Eliot had been content to break the forms into which the college courses had been molded, a desirable good would have been attained, but with that he was not content. 'No human wisdom,' he wrote, 'is equal to contriving a prescribed course of study equally good for even two children of the same family between the ages of eight and eighteen.' . . . There is no mincing of language here. Electivism was to be carried over from the university to the secondary school, and indeed must be, since prescribed courses were both impossible and absurd. Dr. Eliot's influence at the time was powerful enough to force or win acceptance for this theory. The American secondary school has not yet recovered from the damage then inflicted. . . . Even twenty-five years ago Father Brosnahan could quote the adverse verdicts of such leaders as Hadley of Yale, Low of Columbia, and Harper of Chicago. . . . We have given electivism a fair trial, and the result, as Dr. Bagley of Columbia said openly some months ago, is that our education 'is soft and needs some tincture of iron. In the one-room schools of rural France I saw better examples of school performances than I ever saw in the most expensive and most supervised of American public schools. We are not getting the solid performance that is given in the schools of Europe.' Nor shall we as long as we allow boys and girls to elect what they will, and will not, study." It seems to us that the writer in *America* here is not far from the truth.

**Dr. Straton and the Preaching of Women.**—From the *Lutherischer Herold* we cull the following: Dr. Straton, the militant Baptist preacher of our city [New York] who recently was even styled the 'Fundamentalist Pope,' some time ago inducted a young girl of fourteen years as evangelist and preacher in his congregation. As his position is to adhere strictly to every word of the Bible, he has been attacked most vehemently in his own camp on account of the above action, especially since he also announced a series of revival sermons. In defense of his position, Straton has published a pamphlet on the subject: "Does the Scripture Forbid Women to Preach and to Pray in Public?" The girl in question, Uldine Mabel Utley, is termed by him the Jean D'Arc of the modern religious world. A person sees again and again how easily sensationalists are induced, in order to serve a purpose of their own, to twist the words of the Bible, which ordinarily serves as their guide. The admonition of Paul: "Let your



women keep silence in the churches," according to Dr. Straton, was meant for Corinth only. Rome is not the only one which clings to the principle that "the end justifies the means."

**The Glamor of Heresy.** — At the fifty-first meeting of the Church Congress in the United States (on Episcopal organization), Frederic C. Morehouse, editor of the *Living Church*, made some very apt remarks on the tendency of heretics to stay in a church whose doctrines they have repudiated. He said (cf. p. 44f. of the report): —

"The term heresy is greatly abused. All that glitters is not heresy. In a day in which creeds and religious programs are multiplied by the hundreds, in which any conceivable group of people can develop an orthodoxy all their own, one would think that there was no longer a place for the heretic. One would suppose that the most unreasonable of heretics could always find some group in which the heresy that he brought with him was their orthodoxy. It would seem that the problem of heresy would have solved itself by the simple expedient of every heretic's going where his heresy was the recognized orthodoxy of another group or Church. But this is to forget the psychology of the heretic. How would their place on the front page be filled, or who would provide the adulations, if Holy Rollers stayed where holy rolling is the orthodox procedure? Who would 'say it with flowers' if one conducted himself in so obvious and sensible a manner? So Baptists must insist on preaching in Presbyterian pulpits until they arrive at a pleasant air of martyrdom and are politely asked to conform or withdraw, and bishops who believe in casting gods out of the sky must sport their episcopal vestments in community churches, so as to obtain their coveted place in a noble army of martyrs who enjoy the torture of finding their sermons printed in full in the New York daily papers.

"Frankly, there seems to this present writer no conceivable necessity for heretics to cling to any company of Christian people who believe that one Church is of equal authority with all others. On their own principles they are at perfect liberty to establish a new Church of their own, based on any heresy that may seem to them useful, without a ripple of comment, much less of persecution, from bishops, or presbyteries, or secular, or religious papers, or any one else; but they will then be under the necessity of paying for their publicity at space rates. And what heretic wants to do that?"

**Back to Heathenism.** — News from India is to the effect that the nation is in a state of ferment and that a strong movement in the direction of Christianity has set in. It seems that a crisis is on. That Satan, if he is retreating at all, is not abandoning the old strongholds without fierce resistance is evident from a news item which appeared in the *Chicago Tribune* and which speaks of determined efforts to make the tide flow the other way. Let all who entertain the comfortable thought that the power of heathenism in India is broken take warning. The dispatch reads: "About 10,000 Christians were restored to the Hindu faith here yesterday at a huge mass ceremony. Several Swamis of the Hindu mission came for the

purpose, while local preachers and officials worked day and night for two nights to assure the success of the ceremonies. Miss Forrester, an Englishwoman, secretary to Mahatma Ghandi, as well as the superintendent of police and his wife, witnessed the function. The movement to win back Hindus who have turned Christian is gaining ground. The Hindu Sabha organization to combat Christianity's spread started some years ago to bring back Hindus. In the Moplah riots in 1920 thousands of Hindus were forced to embrace Mohammedanism." In these critical days let India have a prominent place in our prayers.

**Antiquity of Phœnician Alphabet.**—The *Sunday-school Times* takes over some interesting information from the *Zeitschrift fuer alt-testamentliche Wissenschaft* on the subject mentioned. It says:—

"The French discoveries at the Phœnician city of Gebal, in classical works called Byblos, seem to grow in importance as they are studied more carefully. While the most important discovery there is the Phœnician inscription of the thirteenth century B. C. in almost identically the same script as the Moabite stone of King Mesha, thus carrying the Phœnician alphabet back to that early date, yet other material finds are hardly less valuable. A seal of the first Egyptian dynasty, a bowl of the fifth dynasty, and vessels inscribed with the names of Pepy I and II of the sixth dynasty link up the Phœnician history with that of Egypt almost from its earliest beginnings. Even then the Phœnicians were the seagoing folk they seem to have been ever afterward. Little by little the great advancement of civilization in the earliest ages to which we reach in that Oriental world becomes more and more apparent."

This is a further refutation of the view advanced by unbelieving critics in the last century that at the time of Moses writing was unknown and that hence the Mosaic authorship of the Pentateuch was out of the question.

**Evolution on the Retreat.**—The following Associated Press dispatch from Princeton can hardly have failed to cause consternation in quarters where the evolution theory has been taken seriously. As for ourselves, we admit that we are amused. Dated December 13, 1926, the item reads (we present the version of the *Globe-Democrat*):

"The progressive evolution of man has ceased, and whatever change is taking place at the present time is retrogressive, Edwin Grant Conklin, head of the Princeton Department of Biology, declares to-day. Professor Conklin, the author of many works on evolution, said it was the opinion of many careful students of the subject that no modern race is the intellectual equal of the ancient Greek. 'Evolution, either temporarily or permanently, has halted,' he said. 'Since the beginning of recorded history there have been few and wholly minor evolutionary changes in the body of man; but what changes have taken place have been retrogressive. Chief among these are the decreasing size of the little toe and perhaps a corresponding increase in the size of the great toe, decreasing size and strength of the teeth, and probably a general lowering of the perfection of sense

organs. These changes are mainly degenerative ones, due to the less rigid elimination of physical imperfections under conditions of civilization than in a state of barbarism or savagery. There has been no notable progress in the intellectual capacity of man in the past two or three thousand years, and even in the most distant future there may never appear greater geniuses than Socrates, Plato, Aristotle, Shakespeare, Newton, and Darwin.'

"Dr. Conklin expressed the belief that by selective mating some important characteristics might be isolated as they appeared and thus preserved. But he stressed his conviction that eugenics would not lead to progressive evolution, with the formation of new characters and the emergence of a new type of man."

This, we hold, is very damaging testimony in the trial in which the evolution theory is the defendant. All those elaborate arguments based on the progress of the human race during the last millenniums have to be scrapped as false, as due to misinterpretation of the facts before us. Is not this an indication that the whole evolution hypothesis rests on flimsy grounds, which to-morrow may be repudiated by the very experts who are looked to as the defenders of the theory?

**The "New" Psychology.** — "There is nothing so old," writes the *Sunday-school Times* editorially, "that it cannot masquerade successfully as a novelty. Men like to think that they are getting something new; but they never can, except from God. The wisest man in the world spoke truly when he said: 'There is no new thing under the sun.' We must go higher than the sun, to the throne of God, if we would live 'where all things are become new.' 'Modernism' is not modern, but as old as Satan's lies in the Garden of Eden. New Thought is the same old lie. And now the 'new' psychology runs true to form in its rejection of God and God's truth and in a vain effort to bring forth something new. A writer in a religious paper tells us that we must 'extract from this new teaching all the truth there is in it' and gives a revealing glimpse of the teachings of the latest phase of psychology. 'The new psychology takes its most radical step in its dealing with religion . . . and asserts that the beliefs which appear to hold so large a place in religion are a large-scale example of the power of the wish. Religion is not a revelation of God; it is a revelation of man. For in religion man projects against the vast dark screen of the Unknown his own unfulfilled desires. The goodness of God is but the projection of man's unfulfilled ideals. The divine Lover is our compensation for the inadequacies of human affection. The heavens we anticipate are works of fantasy, dream castles, fictitious fulfilment of impulses frustrated by the facts of life. God's gracious regard for us is but a subjective device for the restoration of our own wounded self-regard.' In other words, the heart of the new psychology, like the heart of the natural man, is the rejection of God and God's Word. In the Bible we have the only revealed religion there is: God's disclosure to men of truth that man could never know unless God supernaturally revealed it. The truths thus given to us about



man, his fall, sin, and its consequences, God, Christ, salvation, and eternity are no more 'the projection of man's unfulfilled ideals' than the light and heat of the sun in the heavens are the projection of the thoughts and unfulfilled ideals of a little blind mole burrowing its underground tunnels in the earth. Men who will not believe God are pathetically ready to believe anything else. 'They received not the love of truth that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie.' 2 Thess. 2, 10. 11."

MUELLER.

#### Glimpses from the Observer's Window.

*This statement on the Confessions of the Church* is taken from the *Lutheran*: "The Church's authority rests not on her confessions, but on the Scriptures. Her confessions are her guide-posts to show the pathway the Church has traversed in her defense of the faith of the Scriptures. They are not finalities in the sense that they tell us *all* that we are to know of the revelation so clearly set forth in the Scriptures. They are not shackles, but precious landmarks."

*Unoccupied Territory, Indeed!* — From Kairwan, the city of thirty mosques, in North Africa, you could travel 2,200 miles south before reaching a single Christian mission-station. In the Sudan 40,000,000 people have scarcely been touched by missionary effort. The people of Northern Nigeria have developed the only literature of Negro Africa. And yet no Christian Church has considered it worthwhile to send missionaries to this race.

*Australian Lutheran.*

*Arabia.* — This country, the cradle of Islam, is a challenge to Christianity. Its four-thousand-mile coast-line has resident missionaries at only five points, and there are no stations inland. It was reported from there recently that the Emir of Nejd had invited a medical missionary to his capital. — *Australian Lutheran.*

*Abyssinia.* — This country in East Africa is nominally Christian, yet Moslem influences are rapidly penetrating the country, and the other Christian nations of the world are doing nothing to check the advance.

*Australian Lutheran.*

*Monetary Value of Man's Body!* — One of our exchanges reports that Dr. Allen Craig, of Chicago, has found man's body to be worth only 98 cents. He has made a list of the chemical elements and itemized the value of each one of these constituents. The exchange comments correctly: "After all, a man's shell has no great monetary worth. It is what inhabits the shell for forty or sixty or eighty years that really counts. It may be that some men are worth less than 98 cents, including body, soul, and spirit. But others are worth millions in practical value to the world at large."

*Are Criminals Heroes?* — The *Lutheran Church Herald* quotes this paragraph written by a judge: "A man accused of participating in a million-dollar robbery was recently released after a four years' term at Fort Leavenworth. Upon his return he entered town as a conquering hero. Two or three hundred friends and admirers met his train at the depot. Two thousand dollars' worth of flowers filled the apartment prepared for his reception. A shining halo was hung over his head. The newspapers flaunted all the colorful details. How much of the deterrent effect of his imprisonment fell very deeply into the public mind?"

*Concerning the prevalence of murder* in the United States as compared with other countries, a competent authority says: "In England last year there were 9 murders for every 1,000,000 of population, in Germany there were 5, and in Italy, home of the stiletto, scorn of the world, there were 16 murders for every 1,000,000. In that same year we had 110 murders for every million population. Is it any wonder that we are gathering on our heads the scorn of the entire world?"

## BOOK REVIEW.

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**Die Bibel** oder die ganze Heilige Schrift Alten und Neuen Testaments nach der deutschen Uebersetzung D. Martin Luthers, mit jedem Kapitel vorhergesetzten grossen Summarien usw. Ans Licht gestellt durch *Ehrenfried Liebich*. Mit einer Vorrede usw. von *D. Johann Friedr. Burg*. (Buch- und Kunstverlag Karl Hirsch A. G., Konstanz.) \$6.00. Order from Concordia Publishing House, St. Louis, Mo.

This is the so-called *Hirschberger Bibel*, which bears on its initial page the above title (given here in abridged form). It was first published in the days of mounting Rationalism, at which time it was little noticed and bought. It was placed on the market a second time when the old Bible faith had reasserted itself and the good old books were once more coming into their own. For a number of years the book could not be purchased except second-hand. It is with real joy that we now announce its reappearance in the ordinary channels of trade. The *Hirschberger Bibel* contains, beside the German text of the Scriptures, brief, concise comments on passages that are somewhat obscure or have given rise to attacks on the inspiration of the Scriptures. Frequently a literal translation of the original Hebrew or Greek is appended, whenever this helps to throw light on the meaning of the text. The *Hirschberger Bibel* firmly upholds the divine character and the inerrancy of the Scriptures. The aim of its authors was largely apologetic, namely, to refute the arguments of the enemies of the Bible, who charge it with inconsistencies and errors. It is true that a reader will hardly accept every explanation of difficulties or seeming discrepancies offered here, but in the vast majority of instances he will, if he is a believer in the inerrancy of the Scriptures, find himself in agreement with the views of the authors. A sample of the comments will not be unwelcome.

The difficult passage Matt. 27, 9 is given two notes. The first one attaches itself to the name Jeremiah and reads thus: "The prophecy here adduced is not found in the writings of the prophet Jeremiah, but we read it Zech. 11, 12, 13. Now, either the name Jeremiah is here used to designate the collection containing all the prophecies of the Old Testament, because in ancient times the Jews were wont to place this book at the beginning of the writings of the prophets; or, as is still more probable, Jeremiah, among other prophecies, *spoke* of this matter at a time not known to us. Hence we are here, in keeping with the text, dealing with an oral saying of his, which Zechariah, who lived later (cf. Jer. 1, 2, 3 and Zech. 1, 1), committed to writing, having been directed by God to do so. According to this latter view, Matthew received his information as to the author of this prophecy from the Holy Spirit, who spoke through him as well as through Jeremiah. Cf. 2 Pet. 1, 21. Cp. an almost similar case, Jude 14, 9. Just as Matt. 2, 23 (see end of the respective note), a probable instance is found of a prophecy which was given only orally. — The other note has reference to the words: "They took the thirty pieces of silver." It reads: "The Greek may also be translated thus: 'They took thirty pieces of silver, the price of Him whom they [themselves] thus estimated [namely Jesus, on whom the Jews put just this price, chap. 26, 14, 15], taken from the sons of Israel, and gave the thirty pieces of silver,' etc."

These two notes show the amount of learning which is here compressed into a small space and the devout spirit in which the Scriptures are examined and explained. We do not know of a better one-volume commentary for both Testaments than the *Hirschberger Bibel*. It may be added, in conclusion, that Concordia Publishing House helped to make possible this venture and that Dr. L. Fuerbringer has written a very informing introductory article for this edition.

**Men and Missions.** Edited by L. Fuerbringer. Vol. IV: *Our China Missions*. 48 pages. 30 cts. (Concordia Publishing House, St. Louis, Mo.)

Interest in our Foreign Mission work is needed if our Christians are to send missionaries to foreign countries, supply the financial needs of such work, and pray for its success. The fourth volume of the *Men and Missions* series is to arouse interest in our mission-work in China. Pastors who will see to it that their people buy and read the new booklet will use good judgment.

FRTZ.

**The Battle of the Bible with the "Bibles."** By William Dallmann, D. D. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

This newest book by Dr. Dallmann is not a large, elaborate work, as the title might suggest, but a small volume of sixty-six pages, written in Dr. Dallmann's plain English and filled with a wealth of material gleaned by the author from a careful reading of many books. Those who would in an hour or two learn what is taught by the various different religious systems in the world, such as Islamism, Hinduism, Taoism, Spiritism, New Thought, etc., will find it in this little volume and will, as a result, be convinced that, after all, the Bible of the Christian religion is unique in that it teaches a Savior from sin, while all religious systems of men do not. This book ought to be put into the hands of our lay people. The D. D. degree was recently conferred upon Pastor Dallmann, and "to the Faculty of Concordia Seminary, St. Louis, for conferring the honoray degree of Doctor of Theology, and to the English District, for suggesting the honor, this booklet is very gratefully dedicated."

FRTZ.

**Magazin fuer ev.-luth. Homiletik und Pastoraltheologie.** Deutsch-englische Monatsschrift. (Concordia Publishing House, St. Louis, Mo.)

This publication has completed its fiftieth year. The last issue has in a modest way been gotten out as a jubilee number; it contains, besides the usual matter, a full-page picture of Dr. Geo. Mezger, who for over twenty-five years (1896—1923) was its managing editor, and a special historical article by Dr. L. Fuerbringer. The *Magazin*, devoted to homiletics and pastoral theology, was originally gotten out in German, but is now, and has been for a number of years, a German-English publication. The present managing editor is Prof. Otto C. A. Boecler of the St. Louis Concordia Seminary Faculty, the entire Faculty being the editorial board. In the course of its fifty years the *Magazin* has no doubt been a valuable contributing factor to the good sermonizing of the pastors of our Synod. The sermon is not only the pastor's chief task, but also his hardest task. It requires real labor to get out and to deliver a good sermon. While the preacher will find that in the course of years he can write and preach better



sermons, the conscientious preacher will never find that sermonizing is an easy task. Nor does the *Magazin* intend to make it such, neither for the young nor for the old preacher. The studies of texts are not to keep the sermonizer from prayerfully and carefully searching the Scriptures, nor are the sermon sketches to keep the preacher from doing original work by fixing the theme of the text and writing his own sermon outline. The purpose of the *Magazin* is to show the way to those who would learn, and it was never intended for the lazy preacher, who looks to others to do his work for him. May the Lord continue to bless our *Magazin*, so that also in the second half century it may assist in giving us preachers in the pulpits of our Lutheran Church who will preach the old Gospel by means of good sermons well delivered, for the salvation of men and to the glory of God and our Savior!

FRITZ.

**Lodge vs. Bible.** By *Arnold Guebert*, Spencer, S. Dak. Single copies, 5 cts., dozen, 50 cts.

In this little pamphlet you have the gist of the matter as far as our opposition to lodges is concerned. The author, by quotations from acknowledged lodge authorities, states the position of the lodge on great fundamental doctrines and then quotes what the "Law and the Testimony" has to say on the respective point. The presentation is effective and convincing. Order from the author.

**Character.** A Text-book on Principles of Moral Conduct. By *Henry Varnum and Henrietta Heron*. 408 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . \$2.00. (The Standard Publishing Co., Cincinnati, O.) Order from Concordia Publishing House, St. Louis, Mo.

The purpose of this book is given in the authors' introduction: "The book is entirely free from religious creeds or doctrines. It deals strictly with moral laws which are applicable to all peoples, and the book, therefore, is suitable for universal use." A recent editorial in the *St. Louis Globe-Democrat* on "Moral Education Vital" quotes a prominent educator. He said: "The time has come when the teaching of honesty, courtesy, industry, self-reliance, thoroughness, and other moral qualities should have as definite a place in the school program as arithmetic and history. The schools have been criticized for their failure to give moral instruction, and in so far as our work in moral education continues along indirect lines, that criticism is justified. The schools must bring the teaching of moral qualities to a definite, direct, and concrete basis, using the incidents of daily life as material for instruction." Just this kind of moral education the book *Character* intends to supply. From its few thousand sayings we quote at random such as these: "Temper, if ungoverned, governs the whole man." "Reprove in kindness, not in anger, if you would gain the great end of reproof." "You cannot admit a bad thought into your mind without putting yourself in danger." "If you want a thing done well, do it yourself." "One of the most effective ways of bettering the world is to better your own life." "It takes courage to remain in honest poverty when others grow rich by fraud." "Friendships are the purer, the more ardent, the nearer they come to the presence of God." "Time never works; it merely gives you an opportunity to work." "If you lose your honor, you lose one of life's most valuable possessions." "Selfishness makes one unlovely and

unlovable and defeats the very object it seeks to attain." "God is pure, and to be pure in thought, word, and deed is to serve Him who is Purity and Life." "Believe in the God who has written in your heart the law of duty and law of progress, the law of sacrifice and service for others." The book treats many subjects in many chapters. It is really a good book, giving, as we would say in German, *weise Lebensregeln*. Of course, the real motivation for good conduct, a regenerate heart, it will not establish; nor is it its intention to do so. The sayings and rules of conduct given have grown out of the experience of men of all ages. We do not hesitate to recommend the reading of this book. It offers much food for thought and much good practical advice.

FRITZ.

**Business in the Bible.** By *W. G. Barnes*. 86 pages,  $4\frac{1}{2} \times 6\frac{1}{4}$ . 50 cts. (The Vir Publishing Company, Philadelphia.)

One of the purposes of this book, perhaps its chief purpose, is to "provide a book of reference on the subject of business matters mentioned in Scripture." Reference is made to merchants, farmers, manufacturers, buying and selling, creditors and debtors, property taxes, happenings in the business world, etc.

FRITZ.

**Faith, Health, and Common Sense.** By *Edwin A. McAlpin*. 200 pages,  $4\frac{1}{2} \times 7$ . \$1.50. (George H. Doran Company, New York.) Order from Concordia Publishing House.)

In this book the author sounds a warning against the abuse of faith-healing as practised by the advocates of Mental Healing, New Thought, Mental Science, Divine Science, Christian Science, and other cults that champion mental therapeutics, and stresses the importance of medicine and the medical profession in healing disease. However, realizing the connection between sin and ill health, he argues that "any sickness which is caused by sin can be either prevented or helped by a proper use of religious faith" (p. 54). In giving illustrations, he, however, modifies this statement and points out the fact that what the world needs to-day is Christian faith, faith in Christ, with a corresponding Christian life, and an observance of the laws of nature guided by common sense. This author is right in urging pastors to emphasize the importance of Christian faith, Christian living, Christian study of God's Word, and Christian prayer as a means by which the blessing of health may be secured or retained in order that people may be preserved from those deceivers who make faith-healing their specialty.

MUELLER.

**The Facts and Mysteries of the Christian Faith.** By *Albertus Pieters, D. D.*, professor of English Bible and Missions in the Western Theological Seminary of the Reformed Church in America. 198 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . \$1.00. (The Reformed Press, Grand Rapids, Mich.)

The subtitle of this book is, "A Brief Statement of the Things Christians Believe, and the Reasons Why They Believe Them." In forty-four chapters it treats not only the common subjects that are usually treated in works on apologetics, but also those distinctive doctrines of Christianity which are now being attacked by Modernism. The viewpoint in presenting these doctrines is that of the orthodox Dutch Reformed Church, although the author nowhere evinces a polemical spirit, but rather avoids whatever

might lead to controversial discussion among believing Christians. His objective is to strike at that form of modern unbelief which would wrest from Christendom its glorious faith and hope in Christ, the divine Savior of sinners. Frequently his language is not clear enough, and there are innumerable passages to which a Lutheran Christian cannot subscribe. While the author deprecates millennialism, he declares that the signs of Christ's coming have not yet appeared (p. 192). The assurance of election and salvation he bases on Christian consciousness (p. 171). We enjoyed reading this book, but it must be read with caution. MUELLER.

**Studies in the Life of the Early Church.** By *F. J. Foakes-Jackson*. 254 pages. (George H. Doran Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

This book will be found invaluable by those interested in the history of the primitive Church. Dr. Foakes-Jackson, a recognized authority in this field, has arranged his material topically, and his treatment is illuminating, even though we may not accept all his conclusions. Among others he treats the following subjects: The Discipline of Christianity, Christianity and the Gnosis, Popular Christian Literature, Education in Religion, The Primitive Bishop, and Early Christian Worship. W. G. P.

**The Master of My Boat, and Other Verse.** By *Joseph Addison Richards*. 103 pages, 5½×7¾. \$1.25. (Geo. H. Doran Company, New York.) Order from Concordia Publishing House.

This collection of poems contains some beautiful verses on subjects or texts from the Bible. They breathe a truly Christian spirit and are radiant with a vital faith. The title of the book is that of the first poem, in which the writer dedicates himself and all he has to Christ. The verses on the Christmas-message or -festival, on the author's home ties, his children and the companion of his life, are full of sweet tenderness. To furnish an example, we quote the poet's "Grace before Meals": —

From Thy hand, full of food, we look up to Thy face  
And see there the great love that provided a place  
For us all to sit down at the heavenly board;  
So we eat and we drink to the praise of the Lord.

MUELLER.

**One Thousand City Churches.** Phases of Adaptation to Urban Environment. By *H. Paul Douglass*. 380 pages, 6×9. \$4.00. (George H. Doran Co., New York.)

This volume is published under the auspices of the Institute of Social and Religious Research, the purpose of which is to supply accurate information on the social work of the various churches in our country. The book was written by Dr. Douglass, noted for his scientific study of city churches. In this volume he gives a report of an investigation of 1,044 representative Protestant churches in cities of over 100,000 population. Of the churches examined 80 to 100 per cent. concentrate their efforts on preaching and the Sunday-school, with special work for the young people and missions; 60 to 80 per cent. have added general social events and choir work; 40 to 60 per cent. have launched out into mission-study classes,



men's organization work, boy scout efforts, etc.; 20 to 40 per cent. have added to their program such things as: lecture courses, library work, concerts, boys' clubs, etc.; 10 to 20 per cent. maintain sewing classes, gymnasium classes, dramatic clubs, parents' organizations, etc.; and 1 to 10 per cent. have added other features, such as classes in domestic science, civics, clinic work, health, kindergarten instruction, etc. More and more the churches are becoming socialized, but by far the majority still stress those activities for which the Church really exists. To those who are interested in the subject the book offers most valuable and reliable information.

MUELLER.

**The Heights of Christian Love.** A Study of First Corinthians Thirteen.

By *Doremus A. Hayes*. 228 pages, 5½×7¾. \$1.50. (The Abingdon Press, New York.)

In this volume, Professor Hayes, instructor in New Testament Interpretation, Graduate School of Theology, Evanston, Ill., sets forth the matchless beauty of Christian love as outlined by Paul in the chapter which constitutes the subtitle of the book. Each term is thoroughly analyzed and etymologically explained, after which it is exemplified by illustrations from the Christian life. This is a beautiful book, written on a beautiful subject, in most beautiful language, and no reader will lay it aside without having derived from it a host of blessings. The hypocritical Christianity, of which there is so much to-day, is not the soil in which Christian love can thrive. What we need to-day is greater sincerity of faith in order that we may have greater sincerity of love. Professor Hayes's book ought to be widely read.

MUELLER.

The *Agentur des Rauhen Hauses, Hamburg, Germany*, has sent us the following works:—

1. **Die Brumsel von Saas-Fee.** Plaudereien mit einer Fliege. Von *Herman Vortisch*. Paper covers, 75 cts.; bound in linen, \$1.05.

This is an entertaining little story, in which a fly gives an account of its life, being fifty days old when the story begins and living twenty days more. In spite of being only fifty days old, however, it already had become the great-grandmother of 125 million other flies. The author succeeds admirably in introducing his readers to the community of flies with its many peculiarities and wonders and often draws on other tribes of the world of insects for illustrations and comparisons. The book is pervaded by a Christian spirit, which, in contemplating the creatures, does not forget the Creator. If the cobwebs in the chambers of one's mind are becoming thick and heavy, we are sure that the sunshine and playful humor of this story will help to remove them.

2. **Elise Averdick.** Aus dem Leben einer Hundertjaehrigen (1808—1907). By *Hannah Gleiss*. Bound, \$1.80.

An interestingly written biography of a godly woman, who as teacher and deaconess exerted a very wholesome influence and rendered eminent service to her fellow-men. The many letters of Miss Averdick which are inserted add to the literary value of the book.

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## 36. The Evil Angels.

(Qu. 115.)

*Aim:* As before.

Brief review of the previous lesson.

### 1. *The character of the evil angels.*

- a. They are spirits, but they can assume some visible form. (2 Cor. 11, 14. Satan can transform himself into an angel of light.) — Eph. 6, 12. "Spiritual wickedness" means the wickedness of the wicked spirits.
- b. They are fallen spirits. They sinned; they did not pass the test to which God put them; they fell away during the time of probation. Jude 6. (*Creed*, p. 35.)

### 2. *Their punishment.*

- a. Hell is prepared for them. — *B. H.* Matt. 25, 41: "prepared for the devil and his angels."
- b. They have been rejected by God; and this rejection is final, lasting into all eternity. Jude 6: "in everlasting chains."

### 3. *Their attributes.*

- a. They have great power, but are not almighty. Eph. 6, 12. (*Creed*, p. 37.) — *Luther*: "Deep guile and great might Are his dread arms in fight."
- b. They possess great cunning. — *B. H.* Gen. 3. The devil's craftiness in deceiving Eve.

### 4. *Their occupation.*

- a. They are always trying to destroy the works of God. They are never idle.
- b. They are declared enemies of God and man. — *B. H.* Job 1 and 2. The devil sought to destroy Job's faith by afflicting him. — The devil's rage against God is futile, and so he tries to make futile Christ's work of redemption by hindering men from believing in Christ. — *Ex.* Two boys, one strong and the other weak, are enemies. The weaker tries to harm the larger boy by destroying the latter's much-prized flower-garden. — John 8, 44. The devil is a soul-murderer. He murdered the soul of Ananias, Sapphira, Judas, and numerous others.

### 5. *The number and names of the evil angels.*

- a. They are numerous. — *B. H.* Luke 8, 30: "And He asked him: What is thy name? And he answered, saying: My name is Legion, for we are many."
- b. The devil is known by various names, as Satan, Tempter, Serpent, Beelzebub, etc.

### 6. *The proper manner of opposing them.*

- a. We cannot overcome them by our own strength.
- b. We can overcome them by the aid of God. *Luther*: "With might of ours can naught be done, Soon were our loss effected; But for us fights the Valiant One, Whom God Himself elected." — 1 Pet. 5, 8, 9. (*Creed*, p. 37.)

### 7. *Review, application, and conclusion.*

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# The Unmastered Art.

Whenever the catechist cannot chart his own course, he makes use of such charts as have been prepared by others. He is thus enabled to steer from point to point along the most direct route and reaches his objective without being thrown off his course and in safety.

Professor H. B. Fehner's *Outlines for Catecheses* consists of a series of such charts that indicate one landmark after the other, taking the instructor over the entire course of the Catechism. Ninety-nine charts, or outlines, are here provided. As may be seen from the specimen outline reproduced on the reverse side of this sheet, the author does not hold the instructor to a given form or sequence of *questions*, but states the general topic, the subtopics, and the sequence of steps in the development of the truths that are to become the property of the pupils. One who follows Fehner's guide will do his questioning purposefully and in logical progression. The place and part of every Scripture-passage and Bible story to be used as proof and for the purpose of elucidation are also shown.

Even though the instructor should not find it necessary to make use of these outlines in his "teaching" lesson, he will find them of great assistance in the review lessons, as all the essential parts are conveniently arranged and can be taken in at a glance. This arrangement also lends itself well for topical discussion and recitation, particularly in the grammar grades.

The book has a double title: *Outlines of Catecheses* and *The Technique of Questioning*. Its value is enhanced by a second part, consisting of a revised reprint of a booklet previously published by the author under the latter title, relating to that most valuable of all teaching devices, the question. "Few things, if any, distinguish the able teacher as does good questioning. . . . I doubt very much if any one can justly claim that he has completely mastered this art." In a most concise and practical manner, Professor Fehner treats, among other things, the principal methods of questioning, the nature, the kind, the purpose, and the qualities of questions, and sets forth habits to be avoided and those to be acquired.

With becoming modesty the author states that his book is intended for the inexperienced catechist, but with equal modesty every catechist will cheerfully welcome any help that increases his skill in teaching those subjects that occupy first place in his heart and on his program; for he knows that "to get into a rut in teaching Bible History and Catechism is more than disastrous; it is destructive."

The book, in its two parts, comprises 180 pages, 5¼×8. Cloth binding. Price, \$1.25, less the usual discount.

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